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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

The Holy Prophet Mohammad

It is related from Barā'a bin 'Āzib that the Holy Prophet said :—

When you retire for the night and go to bed you should perform ablutions just as though you were going to offer your prayers. Then you should lie down on your left side and pray to God as follows before you fall asleep : ' O God ! I surrender myself entirely before Thee, and I leave all my affairs in Thy hands. I prostrate myself before Thee with hope in my heart and Thy fear. There is no protection nor any place of refuge from Thee except with Thee. I believe in the Book which Thou hast sent down and I believe in Thy Prophet.' After this prayer if you should die during the night, you would pass away while you were in a proper state of the original, pure, basic human nature. You should make the words of this prayer the last words you speak before you go to sleep. —*Bokhāree.*

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Hazrat Ahmad

[Translation of a statement given by Ch. Sir Mohammad Zafrullah Khan and received by us from the Nazir Taleef-o-Tasneef.—*Ed.*]

The original home of our family is Daska in Sialkot district. Our ancestors have been Muslims for about fourteen generations, but some branches of the family are Hindus still. My grandfather, Ch. Sikandar Khan, was a follower of the sect known as *Ahl-i-Hadith*. Before he joined the Ahmadiyya Movement, my father, Ch. Nasrullah Khan, too, was a follower of the same sect.

I was born on February 6, 1893. My father was a lawyer in practice at Sialkot at that time. I began to hear the name of the Promised Messiah from 1903-04.

As far as I have been able to gather, my father, even before he took *bai'at*, was never hostile towards the Promised Messiah. In fact from the very beginning when he heard of the Movement he used to study its literature with sympathy and careful attention. Some years after Maulvi Mubarak Ali had joined the Ahmadiyya Movement the opponents instituted a civil suit in regard to the guardianship and *imāmat* of the mosque in Sialkot Cantonment. Although my father was not an Ahmadi at that time, but he appeared as counsel for the Ahmadies, and he used to say that the study of the Ahmadiyya point of view which he had to make in connection with this case, and his advocacy of this point of view, became the cause, to a large extent, of his attention being drawn to the Movement.

In those days I was reading in the school, in addition to which my father also used to send me to a Maulvi to study the Holy Quran. Meanwhile, gradually it began to be said that my father was inclining towards Ahmadiyyat, and that before long he might join the Movement. This topic sometimes cropped up among the boys who were studying with the Maulvi to whom I also used to go, and tauntingly they would tell me that my father was about to become a *Mirzāi*.

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They would also ask me what I thought in regard to the matter. But I used to answer that as it was a matter of religion, I would not follow my father in this but follow the Maulvi Sahib.

Early in September 1904 my father took me to Lahore. The Promised Messiah was on a visit to Lahore in those days. On September 3, he was to give a public address in the *Mandwa* of Melaram. My father took me with him to listen to this address. I was only 11½ years old, but I very well remember that scene to this day. I was lucky to obtain a place on the stage near the chair of the Promised Messiah, and all the time I sat looking at his face. But it would appear that I must have listened to the address too with some attention, for I still remember portions of it. For the greater part, however, my attention, I think, remained fixed on the face of the Promised Messiah, who was reclining on an easy chair, with a white handkerchief in his hand which for the greater part of the time remained placed on the lower part of his face.

In my heart at that time there was no critical consciousness of the specific beliefs of the Ahmadiyya Movement; the sense which dominated my being was just this that this person is righteous and truthful, and whatever he says, that must be true. Side by side with this sense God created a deep love in my heart for the Promised Messiah, which, as I see it, constitutes the real proof of the truth of his claims. I was then only a child, but from that time to this very day I have never felt the need for any further proof. Subsequently I witnessed many things which strengthened and deepened my faith, but originally I believed in him from what I saw in his face—and the same sense is uppermost in me even now after all these years. Thus, in a way, I think I am an Ahmadi since September, 1904.

About a month after this the Promised Messiah visited Sialkot. Although I was suffering from eye-sore at the time, I remember I spent practically all my time at the place where the Promised Messiah was

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staying. My parents joined the Movement at this time. Due to certain *roya* (visions) which my mother had seen, she took bai'at some days before my father did so.

After this, the event which I remember clearly is the leaflet, published probably in February 1905, which bears the following Revelation received by the Promised Messiah :

عفت الديار محلها و مقامها

I remember I read out this leaflet to others at home.

In September 1906 I came, with my father, to Qadian for the first time. We put up in the small room in the southern corner (facing the offices of the *Baitul Māl* across the street) of the building which now forms part of the house which belongs to Hazrat Mirza Bashir Ahmad.

In those days the Promised Messiah, after *zuhr* and *'asr* prayers, used to sit for a while with friends and followers in the small room of the *Masjid Mubārak* where he offered his prayers. I used to attend all such occasions. In the morning, at about 8 or 9 o'clock, the Promised Messiah used to go for a walk ; and, among other people, often I too went with him. For seeing his patients Hazrat Khalifatul Masih I. used to sit in the room which now is used for the same purpose by Hakeem Qutb-ud-Din. Here Hazrat Khalifatul Masih also gave *dars* of *Mathnawee Maulānā Room*. With my father, I also had an opportunity during these days to derive benefit from the company of Hazrat Khalifatul Masih I.

I well remember that sometimes while this *dars* was in progress a man would come and say that the Promised Messiah had come out. Hazrat Maulvi Nur-ud-Din would then close the *dars* at once, get up hastily, and hurry out, his feet only half thrust into his shoes on account of haste, not even pausing to slip them on properly, and trying as he went to wrap his turban round his head. The heels of his shoes were

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often ruined on account of this treatment. When the Promised Messiah was sitting among friends, Hazrat Maulvi Nur-ud-Din never raised his eyes to him except when he was spoken to by the Promised Messiah.

I had the opportunity to attend the annual gatherings for the years 1905, '06, and '07. These gatherings in those days were held in the *Masjid Aqsa*. In September 1906, and then in 1907, I had opportunities to stay in Qadian for short periods. In 1906, or may be 1907, my father and I, along with Syed Hamid Shah and Dr. Mirza Yaqub Beg, were staying in the room on the eastern side of *Masjid Mubārak*, a room through which the Promised Messiah had to pass whenever he came into the mosque. We used to take our lunch in the *Masjid Mubārak*, or in the small room which opens into it from the east—which in those days was used by Maulvi Mohammad Ali as his office.

One day while we were having lunch someone knocked at the window which opens into the mosque from the north. On opening it I found the Promised Messiah standing there, a plate with a roast joint of mutton in his hands which he passed to me, and went away. We partook of this joint with great joy. The effect of this small but significant incident still lingers upon my mind, and whenever I happen to remember it my heart becomes brimful with joy and love.

Once during these days I happened to be passing along the street which passes underneath the *Masjid Mubārak*. The time was noon—rather past the lunch hour and yet a little too early for *zuhr* prayers—and I saw the Promised Messiah emerging from his house. He was alone, dressed in the way that was usual with him, except that on his head there was only the *roomi* cap without the usual turban wound on it, and he was not wearing any coat. There was a walking stick in his hand. A portion of his shirt, caught in some other part of the dress, had come to hang a little higher than

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the other portions, and a small part of his body could be seen below it. The Promised Messiah proceeded along the street which leads to the *Masjid Aqsa*. To the west of the house now occupied by Hazrat Mirza Bashir Ahmad, some construction work was in hand which the Promised Messiah inspected silently. I kept at a distance, loth to go away and not venturing to approach nearer for the fear that I would be intruding. The labourers, it appeared, had struck work for lunch and no one was there. All by himself, the Promised Messiah inspected the work silently for some time, then went back the same way by which he had come.

It was customary with the Promised Messiah in those days that, after the *maghrib* prayers, as soon as he had taken supper, he would come out on the roof of the *Masjid Mubārak* where, with friends gathered round him, he remained till *'isha* prayers.

I was in Qadian during the illness of Sahibzada Mirza Mubarak Ahmad, as also on the day when he passed away. Before the funeral could be taken to the *Maqbara Bahishtee*, a temporary bridge had to be constructed on a part of the *Dhāb*. In the building of this bridge students of the Ta'lim-ul-Islam High School took the largest share. I too worked among them, I remember, and later joined in the funeral service. After the *Janāza* prayers the Promised Messiah sat down nearby and for a considerable length of time talked to friends about his revelations and prophecy in regard to Sahibzada Mubarak Ahmad. I was then only a child, but I was greatly impressed by the fact that, in spite of the grief natural to a father on the death of his son, the Promised Messiah was calm and even cheerful, considering the occasion.

In June or July 1907 Hazrat Maulvi Nur-ud-Din wrote a post-card to my father advising him to get me to accept *bai'at*. This post-card happened to come before me and I read it ; and I believe my father knew that I had read it. But he left the matter at that. I think he knew with perfect certainty that I was an Ahmadi in every way. In September 1907 when I visited Qadian

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with my father, in obedience to Hazrat Maulvi Sahib's wishes I took formal *bai'at* of my own accord. This was on September 16, 1907. I had then passed the Entrance examination and had joined the Government College, Lahore. In May 1908, therefore, when the Promised Messiah visited Lahore for the last time, I was there. During these days in Lahore I was generally in attendance at the place where the Promised Messiah was staying.

On the noon of May 26, I was asleep in my room in the College Hostel when Sheikh Taimur woke me up. "Get up quickly and come to my room," he said to me, and I saw that he was in great hurry and deeply agitated. "The Promised Messiah has passed away," he added.

I followed him to his room at once. We made arrangements to obtain leave of absence and came to the Ahmadiyya Buildings. Then we came to Qadian with the Janāza. I stayed in Qadian for two days, then returned to Lahore after taking *bai'at* at the hand of Hazrat Khalifatul Masih I. As for the rest, for a man like me it is difficult to express on paper the feelings which filled my heart on this solemn occasion.

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HARUT, MARUT

By A. R. Dard, M.A.

According to *Tajul 'Arus harat* means 'to tear', and *mart* 'to break'. So Harut and Marut would originally mean 'one who tears' and 'one who breaks'. But from the grammatical point of view it is said that they are treated as foreign names.

The only parallel of these words is said to be the Armenian name of a flower, haurotmaurot (*hyacinthus racemosus Dodonei*) first mentioned by Agathangelas, p. 480. An Armenian writer, however, says that "Among the assistants of the goddess Spandaramit were undoubtedly Harot and Morot, demigods of Mount Masis (Ararat), and Amenabegh". (*Entir Hatouadsner*, pt. I, p. 127). Hastings' *Encyclopædia of Religion and Ethics* says that Harut and Marut "have long been recognised as the Pahlavi Horvadat.....and Amerodat or the Avesta Haurvatat and 'Ameratat," (under 'Armenia'). "Haurvatat", says G. Rawlinson, "means 'health'.....and was originally one of the great and precious gifts which Ahura-Mazda possessed himself and kindly bestowed on his creatures. When personification and the needs of the theology had made Haurvatat an archangel, he, together with Ameretat (Amerdat), 'Immortality', took the presidency of the vegetable world". (*Five Great Monarchies*, London, 1865, vol. III, p. 110.). Plutarch calls them 'the gods of wealth and delight in the beautiful'; and the German Professor Max Duncker says: "The good plants were the kingdom of Ameretat, refreshing water the domain of Haurvatat". (*History of Antiquity*, London, 1882, vol. V. p. 164). Dr. J. Horovitz, however, does not agree with this theory, and says, "yet there has been found no proof of direct influencing of the Koran by Iranian religious conceptions." He is inclined to believe that Harut and Marut are Orioch and Marioch

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mentioned in the Slavonic Book of Enoch. Marut he definitely declares to be a Syrian word and says that "several bearers of this name played an important rôle in the history of the Syrian Christianity" (*Hebrew Union College Annual*, vol. II, Cincinnati, 1925, pp. 162-165).

It may be inferred from the above that the words 'Harut' and 'Marut' were known to be the names of flowers, deities, abstract qualities or even of men. It does not matter whether they originated in Iran, Armenia, or Babylonia. But the mere fact that there occurs in the Quran a word which was associated hundreds of years previously with all kinds of legends in another part of the world does not necessarily mean that the Holy Book accepts or refers to the same old legends. Every mother that names her child 'Mary' to-day is certainly not guilty of Mariolatry. Similarly it would be absurd for a Christian to conclude that Ahmad of Qadian, (peace be on him) who most rightfully claims to be the Promised Messiah, is a member of the Holy Trinity.

All that the Quran says is that Harut and Marut were two 'angels' and means thereby that they were two holy men; and there is nothing unusual in this. Human beings are called angels and they do also bear names of flowers and plants. So there is absolutely no reason to read any fantastic story into these words.

The Quran indicates that Harut and Marut were two Israelite Prophets of God, whose rejection entailed *Kufr*.

The fact that they were at Babylon fixes the period in which they lived. History shows that Nebuchadnezzar brought the Jews into Babylon as captives in 586 B.C. and kept them there for a long time in slavery. So Harut and Marut should be two of the leaders of the Jews in Babylon during their captivity.

The Quranic words 'so men learnt from them that by which they made a difference between man and his wife' do not mean that they caused discord between man and wife; because an angel or a prophet

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cannot do any such thing. But a difference is sometimes made between a man and his wife in secret societies, where women are not accepted as members. C. W. Heckethorn says, "According to one of the fundamental laws of masonry.....women cannot be received into the Order. Women cannot keep secrets, at least so Milton says". (*Secret Societies of all Ages and Countries*, London, 1897, vol. II, p. 82). It appears from the words of the Quran that a similar device was resorted to in Babylon to secure the freedom of the Jewish captives. The differentiation mentioned in the verse was perhaps also necessary on account of the prevalence of mixed marriages between the exiles and the Babylonians. (Ezra, 10 : 11 ; Neh. 13 : 25).

As to which of the Biblical prophets have been called Harut and Marut, it is very difficult to identify ; because all critical scholars agree in saying that there has been so much interpolation in the Bible that it is not possible to identify the writers of all its Books. Some parts are attributed even to nameless authors. *A Commentary on the Bible*, edited by A. S. Peak, (London, 1919, p. 77), says, "At about this time appeared among the exiles the unnamed poet-prophet whose message is contained in Is. 40—48." It appears that the Quran has named this 'unnamed' prophet as Marut ; because he says : "Thus saith the Lord,.....I am the Lord.....That saith to the deep, Be dry, and I will dry up thy rivers : That saith of Cyrus, He is my shepherd, and shall perform all my pleasure.....Thus saith the Lord to his anointed, to Cyrus,.....the gates shall not be shut". (Is. 44 : 24—28 ; Is. 45 : 1). Prof. Max Duncker calls such words as "the hints of the Prophets of the Hebrews" to Cyrus (*History of Antiquity*, London, 1882, vol. VI, p. 87), who actually dried the Euphrates by digging a new bed for its waters and also found the gates leading into the city open. (*History of Palestine*, by J. Kitto, London, 1844, vol. II, p. 635).

The other prophet whom the Quran calls Harut seems to be Daniel. "When still of youth, he was taken to Babylon captive by Nebuchadnezar.....he

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continued in the East from the year of his exile till the third year of Cyrus." (*Blibe Commentary*, edited by C. J. Ellicott, London, vol. V. p. 357). He was made "ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon, (Dan. 2 : 48) It was he who told the Babylonian king: "Thy kingdom is divided and given to the Medes and Persians" (Dan. 5 : 28). And it was by reason of his meritorious services that he "prospered in the reign of Darius, and in the reign of Cyrus the Persian" (Dan. 6 : 28). In short, he did more for the exiles than any one else by virtue of his position and holiness. "The National spirit", says H. H. Milman, "was not extinguished in the heart of Daniel.....No doubt, through his influence, Cyrus issued out the welcome edict commanding the restoration of the exiled Hebrews to their native land" (*History of the Jews*, vol. I London, 1863, p. 417).

It appears that these two prophets played a most important part in bringing about the restoration. They kept their plans secret under divine command and also helped Cyrus in conquering Babylon. There is ample evidence to prove that Cyrus could not conquer it so easily without the secret help and active sympathy of the Jews and their allies.

J. Kitto says: "Not only was the city strongly fortified, but a siege by blockade was likely to be indefinitely protracted, as the town not only possessed immense stores of provisions, but the consumption of them would be greatly lessened by means of the large open spaces within the city, in which all kinds of produce could be raised to a considerable extent." Herodotus says: "They had stored provision enough for very many years; so now they cared nothing for the siege; and Cyrus knew not what to do.....whether then, someone advised him in his difficulty, or he perceived for himself what to do, I know not." (Book, I, 190-191). E. E. Jessel says: "It is probable that some of the wealthy Yahudeh bankers and merchants of Babylon activly co-operated with the Persians, so that when Cyrus and his army appeared

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before the city it surrendered without a blow being struck. The plain facts seem to be that Nabonidus and the greater part of the Babylonian forces were got out of the way as part of the plot.....The Yahuds and the Babylonian conspirators having agreed to surrender the city, an opportunity was formed on the 15th of the month of Tammuz.....and during the feast Belshazzar was murdered and the Persian admitted". (*The Unknown History of the Jews*, London, 1909, p. 24). L. W. King goes so far as to say that it was Sippar who opened the gates of Babylon to Cyrus. (*History of Sumer and Akkad*, London, 1910, vol. II, p. 283). *Historians' History of the World* says: "The facility with which he had taken Babylon seems to indicate that he had accomplices in the place. In favouring the Jews he was acquitting himself of a great obligation". (vol. II, London, 1926, p. 126).

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THE BIBLE INTERPOLATED

By A. R. Dard, M.A.

I

The Encyclopædia Biblica (653-654) records a Jewish tradition according to which their scriptures were all destroyed when the Temple was burnt, and it was after that that Ezra dictated 94 books out of which 24 were the canon of the Old Testament.

"The text of Scripture, like that of all other ancient books, has been considerably altered in the lapse of time through mistake of copyists and other causes." (*Theological Encyclop.* by E. O. Davies, London, 1905, p. 12.)

Rev. J. Paterson Smyth, in the book *How we got our Bible* (London, p. 27), says: "It is rather startling to learn that the earliest Hebrew manuscripts in existence date no earlier than about the tenth century.....As far as we can learn there seems to have been a gradual rough sort of revision of the Palestine manuscripts continually going on almost from the days of Ezra. About a thousand years ago this process of Hebrew Manuscript Revision came to an end." *The Encyclopædia Britannica* endorses the same view by saying that "Since the fixing of the Massoretic text (between the 6th and the 8th centuries of the Christian era) the task of preserving and transmitting the sacred books has been carried out with the greatest care and fidelity.....but before that date, owing to various causes, it is beyond dispute that a large number of corruptions were introduced into the Hebrew text." (Article Bible).

This shows that the charge brought against the Jews of corrupting their scriptures even in the time of the Holy Prophet is also absolutely correct.

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II

The 12 Springs

The Bible mentions 12 'wells of water' at Elim (Ex. 15 : 27). Marracci suggests that the water of the rock at Horeb is confused in the Quran with the Elim Wells. But this is not right. It is the Bible that is responsible for this confusion. S. A. Cook, writing in the *Encyclopædia Biblica*, says: "The whole story of Massah and Meribah forms one of the most complicated problems in J. E.'s account of the Exodus." J. F. Stenning says (*Encyclopædia Britannica*, Exodus) "The Narrative of the first journeying in the wilderness (XV. 22, XVII. 7) presents a series of difficulties which probably owe their origin to the editorial activity of R.P., who appears to have transferred to the beginning of the wanderings a number of incidents which rightly belong to the end. The concluding verses of Ch. XV., contain J.'s account of the sweetening of the waters of Marah, with which has been incorporated a fragment of E.'s story of Massah (XV. 25*b*) and a (Deuteronomic expansion in V. 26." These quotations show that Biblical scholars are of the opinion that the mention of 12 wells is misplaced in the Bible and not in the Quran.

It may also be remembered that "A distinction is now made in English between the words 'fountain' and 'well' which did not exist when the A. V. was made. According to its etymology 'well' was used of spring water, and not confined as now to water standing in a hole". *Dictionary of the Bible*, by J. Hastings, 1923, p. 913, under 'Well').

George Sale says: "One who went into those parts in the end of the fifteenth century tells us expressly that the water issued from twelve places of the rock". A. P. Stanley mentions a rock of Moses in his book *Sinai and Palestine*, London, 1871, and calls it a detached mass standing "in the wild valley of the Leja, under the ridge of the Ras-Safsafeh—— slightly leaning forward, a rude seam or scoop running over each side, intersected by wide slits or cracks,

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which might, by omitting or including those of less distinctness, be enlarged or diminished to any number between ten and twenty."

III

Solomon and the Bible

The Bible says that Solomon violated the commandments of God not only in marrying women he should not have done, but also in patronising 'foreign worship'. It is said that 'his wives turned away his heart after other gods'; and that he built "an high place for Chemosh.....and for Molech.....and likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods." (I Kings. 11 : 1-8). But the Quran says that this is not true. He was not a polytheist but a faithful servant of God. These accusations were brought against him by his adversaries who, according to the Quran, were themselves disbelievers in God.

The fact that the Quran is right is borne out now by the testimony of the Biblical scholars themselves. *The Encyclopædia Biblica* says: "He did not make altars for all of them, nor did he himself combine the worship of his wives' gods with that of Yahwe. He can have had no thought of denying the sole divinity of Yahwe in the land which was Yahwe's 'inheritance'. It is a distortion of the true text...." (Col. 4689). That the adversaries of Solomon were themselves disbelievers is admitted by the Bible itself. (2 Chron. 11 : 15.).

The adversaries of Solomon are Hadad, Rezon and Jeroboam (I Kings. 11 : 14, 23, 26,), who plotted against Solomon. Jeroboam is said to have been responsible for a 'succession of endless revolutions'. (Hastings' *Dictionary of the Bible*). He fled to Egpyt. Hadad was already an exile in Egypt and had married the sister of the wife of Pharaoh. He came to Edom and tried to 'make the people forsake Solomon'. Rezon had run away from his master and became a robber. Hadad

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joined hands with him and became King of Syria and made much mischief. (*Josephus*, p. 256).

IV

Exod. 12 : 37

The Bible says that 3,000 were slain out of a total of about 2 million people. (Ex. 32 : 28). This seems to be an exaggeration. Earnest Renan says, "The band of fugitives was infinitely smaller than the hyperbolical figures of the existing text would lead us to believe." (*History of the People of Israel*, London 1888, p. 145). Christian writers have themselves regarded it as incredible. John Kitto says in his *History of Palestine and the Jews* (vol. I., London, 1844, p. 174): "This number is so very high, that it has seemed incredible to many. We must confess that it is difficult to realise the presence of so vast a host, with their flocks and herds, and to form an idea of the immense area they would cover, were only standing-room given to them, much more were encamped under tents;——and when we further consider the length and breadth of their moving body on a march, as well as the quantities of water they would require, we may be tempted to conclude that a much smaller number would amply justify the promises of God, and would render many circumstances in the ensuing portion of their history more easy to be understood. Besides this, the ancient manner of notation afforded temptations and facilities for the corruption of numbers, whence it appears that the most disputed texts of scripture, and those in which as the copies now stand, there are palpable contradictions, are those which contain numerical statements."

V

The Sabbath

The Israelites were commanded to keep the Sabbath 'for a perpetual covenant' (Ex. 31 : 16); but they profaned it (Jer. 17 : 19-23; Neh. 13 : 15-18; Ezek. 22).

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The Chief Rabbi says, in his commentary on the Pentateuch (Soncino Press, London, 1938, p. 297): "The Mishna enumerates under 39 different heads all such acts as are in Jewish Law defined as 'work,' and therefore, not to be performed on the Sabbath day; such as ploughing, reaping, carrying loads, kindling a fire, writing, sewing, etc."

According to the Bible the punishment of profaning the Sabbath was death. (Ex. 31 : 15). But the Quran says that God punished them with disgrace and loss of independence. Part of the punishment that God inflicted upon the Jews took effect when Nebuzaradan, the general of the army of Nebuchadnezzar, came to Jerusalem and pillaged the temple, and carried out the vessels of God. He set fire to the temple and burnt the palace and overthrew the city and carried the people of the Jews into captivity. (*Josephus*, translated by W. Whiston, London, 1851, p. 310.) Then the Jews were again driven out of Jerusalem by Titus and yet again they were punished later at the hands of Hadrian. Israel was cast forth as a wanderer "without a home in view, without a tabernacle in which to worship, and without the cloud by day, or the guiding pillar of fire by night" (*History of the Jewish Nation*, by A. Edersheim, London, 1896, p. 25); and rightly was it said "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent to thee; how often would I have gathered thy children, as a hen gathereth her chickens, but ye would not! Therefore, behold, your house is left unto you desolate."

That the Jews were actually despised and looked upon as apes is clear from the fact that "the Code of Theodosius and other authorities characterize the Jews as a lower order of depraved beings. .....Constantine V (911-959).....required the Jew to gird himself with thorns; stand in water; and holding the scroll of the Torah in his hand, invoke upon his person the leprosy of Naaman, the curse of Eli and the fate of Korah's sons, should he perjure himself." (*Encyclopædia Britannica*, 'Jews').

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A. Cruden says that in Hebrew the word Sabbath signifies 'rest.' God having created the world in 6 days, rested on the seventh. (Gen. 2 : 2.) But the *Encyclopædia Biblica* says that "The root (of the Hebrew word Shabbath) has nothing to do with resting in the sense of enjoying repose ; in transitive forms and applications it means 'to sever'.....and intransitively it means 'to desist'."

The Arabic word *Sabt* is said to mean 'rest' ; and *Sabata* means *Qata'a i.e.*, 'he cut off' (Taj.). *As-Sabt* is the Jewish Sabbath or Saturday.

The early disciples of Christ kept the Jewish Sabbath until the Council of Laodicea reprobated this practice in 364 A.D. Christians now regard Sunday as their Sabbath.

The Islamic holiday is Friday, called *al-Jumu'atu* in Arabic, because of the congregating of the people. The Holy Prophet says :

هذا يومهم الذى فرض عليهم فاختلفو فيه فهدانا الله له

"This (Friday) is that day of theirs the observance of which was made obligatory for them, but they changed it and God guided us to it." (*Bukhari, Kitab-ul-Jumu'ati*). Critical scholars of the Bible have come to recognise a difference between the post-exilic Sabbath and the pre-exilic Sabbath. (*Encyclopædia Biblica*) Jastrow even goes so far as to affirm the Babylonian origin of the Sabbath. (*American Journal of Theology*, 1898, pp. 315-352). That the Israelites did make some alteration in their calendar is shown by the fact that before their departure from Egypt 'their year commenced at the autumnal equinox, but in order to solemnise the memory of their deliverance the month of Nisan or Abib in which that event took place and which falls about the time of the vernal equinox, was afterwards regarded as the beginning of the ecclessiastical or legal year." (*Encyclopædia Britannica* under 'Chronology'). A more explicit reference to this change of the Jewish Sabbath is afforded by Dio Cassius, according to whom "the Egyptian week commenced with Saturday. On their flight from Egypt,

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the Jews, from hatred to their ancient oppressors, made *Saturday* the last day of the week." (*Encyclopædia Britannica* under 'Calendar'). It shows that *Friday* was the original Sabbath.

VI

Deut. 18 : 15

The Israelites had said, "Let not God speak with us" (Ex. 20 : 19) ; therefore God said to Moses, "I will raise them up a prophet from among their brethren, like unto thee." (Deut. 18 : 18.) This prophecy was not fulfilled in Christ because he was certainly not a law-giver like Moses, nor was he by any means of the brethren of Israelites. But the Holy Prophet fulfilled it in every respect. The Quran makes it clear that he was a law-giver like Moses, and it is a fact of history that he was of the descendants of Ishmael, the brethren of the Israelites (See *History of the Arabs*, by P. K. Hitti, London, 1937, pp. 24, 32, 43 ; *Biblical Cyclopædia*, by J. Eadie, London, 1862, pp. 368, 296, 321.)

It is significant that Jewish commentators like Rashi and Silbermann make no comment on verse 18 , but they try to put their own meaning into verse 15, which speaks of "a Prophet from the midst of thee of thy brethren, like unto thee." They say that the prophecy does not refer to any single individual but to a prophetical order. (Pentateuch, London, 1934, pp. 95, 210.) But S. R. Driver, Professor of Oxford, points out in a scholarly way that " the terms of the description are such that it may be reasonably understood as including a reference to the ideal prophet, who should be 'like' Moses in a pre-eminent degree, in whom the line of individual prophets should culminate, and who should exhibit the characteristics of the Prophet in their fullest perfection." (International Critical Commentary, Deuteronomy, Edinburgh, 1895, p. 229.) The second point which the Jewish commentators raise is that the words used in verse 15 are to be understood

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to mean that the Prophet is to 'be of Israelitish birth' like Moses. (p. 95.) Apart from the fact that this interpretation is nothing less than farfetched, it cannot be denied that it contradicts the clear words of verse 18. The words 'from the midst of thee, of thy brethren' do not go well together. If all the Israelites are addressed here as is shown by the word 'thee,' it is either superfluous or contradictory to add 'of thy brethren.' It appears to be a clumsy effort on the part of the later writers to alter the text to suit their theological fancies. The real and true version of V. 15 seems to be the one mentioned by Professor Driver in his International Critical Commentary, which he translated from the original as "From the Midst of Thy Brethren" (p. 227), which brings it in line with verse 18.

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ISLAM AND THE ACQUISITION OF KNOWLEDGE

By Zahur-ud-Din Butt, B.Sc, LL.B.

Islam has given a great impetus to learning. In fact the very first message of the Holy Quran addressed to mankind speaks, in so many words, of reading and writing and of learning sciences unknown to the world. Let us allow that Holy Book to speak for itself. It says :

> "Read in the name of your Lord who created. He created man from a clot. Read and your Lord is Most Honourable who taught (to write) with the pen, Taught man what he knew not" (xcvi : 1-5).

The mention of reading, and writing, of pen, and of knowledge unknown at that time in the very first revelation of the Holy Prophet of Islam, is very significant. We find that reading, the use of pen and the acquiring of knowledge not known before, are the chief factors that worked out the greatness of man and these have been expressly mentioned in the text quoted above. There is another verse equally forceful in emphasising the importance of the pen and the writings. It says :

> "By the inkstand and the pen and what they write," (lxviii : 1).

The mention of the inkstand and the pen and the writings, shows the high esteem in which these things are held by the Holy Quran. In fact to honour the pen, a whole chapter has been named after it, as the title of the 68th chapter in the Holy Quran is "The Pen". In another verse we read a remarkable prophecy to the effect that knowledge shall bring about human edification. We read :

> ..." Allah will exalt those...who are given knowledge, in high degrees.....(lviii : 11).

It is for this reason that we are taught to pray :

> "Lord ! Increase my knowledge (xx : 114).

How beautiful are the sayings of our Holy Prophet on the acquisition of knowledge. He says :

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"Go in quest of knowledge even into China."

"Excessive knowledge is better than excessive praying."

"It is better to teach knowledge one hour in the night than to pray the whole night."

"Acquisition of knowledge is incumbent upon every Muslim-male or female."

"A word of wisdom is the lost property of a Muslim; he is entitled to have it, wherever he may come by it."

"One learned man is harder on the devil than a thousand ignorant worshippers."

"One hour's meditation on the work of the Creator is better than seventy years of prayer."

"The ink of the scholar is more holy than the blood of the martyr."

Thus Muslims were taught to acquire knowledge, and they did so. Even non-Muslim writers have been constrained to admit that the Muslims have made great contributions to the knowledge of the world. Dr. P.C. Ray, the renowned scientist of Bengal in the course of a speech said:

"What, I ask, would modern civilisation have been, if, when the classic world of Europe had been submerged by the invasion of the barbarians into an abyss of unspeakable darkness, of unrelieved gloom, Islam had not stepped into the breach and nursed with most sedulous care the germs of classic knowledge and reared them to fruition and bloom in the life-giving atmosphere of truth and freedom."

Major A. G. Leonard, remarks:

"Never to this day has Europe acknowledged in an honest manner the great and everlasting debt she owes to Islamic culture and civilisation."

A Hindu writer, Prof. T. L. Vaswani in his book, entitled *The Spirit and Struggle of Islam* writes:

"And the culture of Islam, a whole volume could be written on the subject. Europe is indebted to the Muslims more than she cares to remember to-day. In the Middle Ages when Europe was in darkness, it was the scholars and thinkers and the scientists of Islam who held high the torch of culture. They translated Greek and Roman classics and so became heralds of the renaissance movement in Europe; they taught sciences, medicine, history, art, poetry, philosophy, religion. Jābir was a great chemist; he discovered sulphuric acid, nitric acid and acqua regia. Ibn Musa wrote on spherical trigonometry; Alberuni was a botanist,

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and indeed he stayed in India for forty years to collect materials for his studies in science. The word alembic, alkali etc., derived as they are from Muslim language, indicate how much the Muslims had made chemistry their favourite study. Some Muslim scientists established observatories; and a French writer points out that Kepler owed not a little to Nur-ud-Din, the author of a book on the 'Sphere.' Muslim kings established libraries and colleges and schools of learning; Haroon-al-Rashid attached a school to every mosque he built. Cairo had a school of science and a Free Library on grand scale. Cordova, Seville and Granada had famous universities.

All these achievements of the Muslims in the domains of science, were due to the teachings of the illiterate Prophet, who exhorted his followers to advance in every way. May God's choicest blessings be upon him.

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CORNER-STONE OF THE NEW ORDER—A.

[Translated by Ata-ur-Rahman Dard, B.A., from the Friday *Khutba* by Hazrat Amirul Momineen published in *The Alfazl* of June 5, 1942]

I have always asked the community to pray to God in these difficult days, and I myself also keep praying. The situation at present has deteriorated to such an extent that there is danger of the peace of the country being disturbed. On the one side foreign powers are trying to capture India, and on the other side internal quarrels are unluckily getting wider and wider. Each community is planning to usurp the wealth of the other and destroy it if possible. This unfortunate state of affairs is all due to the lack of moral training.

In other countries, in times of suffering, people assure one another of mutual help and co-operation; but in this country everyone is gladly waiting for an opportunity to loot and plunder. The demand for India's freedom is put forward vociferously, but no effort is made to throw off the "Yoke of the Devil," whereas real freedom lies only in the freedom from the slavery of sin and evil. No nation can rule over others unless it is free from the bondage of Satan, to a certain extent any way. No doubt many nations do tyrannize over subject races, but they do not oppress their own people. Germany has captured many countries and is conquering many others, but her intention is not to enrich Hitler or to swell the estates of Goering. The Germans do loot wherever they go but they do so for the benefit of their country, and in such looting there is at least a modicum of virtue. The invasion of Russia by Germany is not to increase the estates of Hitler; or if Germany looted Poland, no particular individual benefited by it: the benefit went to the entire German nation, for thousands of Germans

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are daily being fed out of the proceeds of Polish labour. Although the Germans oppress others, there is a part of mankind which they wish well—their own nation. The mentality of the people of this country, however, is that of robbers; and men having such a mentality are well wishers of no one. At present Japan is advancing not that the Japanese Prime Minister may amass a fortune or that the Micado may increase his estate; the intention is to benefit the Japanese nation as a whole. The British are criticised for their Imperialism and they have their defects, but their rule in India was not in the past and is not now meant to enrich any particular individual: its aim is rather to make the whole nation prosperous. In fact British policy has benefited all Europeans: Frenchmen are employed here and the Germans too have been trading in this country. Equal opportunity is denied only to the Indians and Asiatics.

In my contact with Englishmen I have put this question before many of them that if they met the Indians socially at all they met them as if they were throwing a scrap of food to a dog, but if any German came to their house they met him as if he were their brother, their equal. On such occasions they felt no restraint: they behaved as if one of their brothers had come to see them.

Nevertheless the Englishman's hold on India is political, it is not the hold of a robber intent on individual aggrandisement. But the Indian mentality is that of robbers. Victorious nations undoubtedly exploit their subject countries but they do so indirectly; they increase taxes and injure the trade, and in this way they do oppress, but this is only a kind of political injustice which can be tolerated to some extent. Moreover, it takes centuries to weaken the other nation. But, wherever they go, robbers loot the wealth, destroy life and burn the country-side in a single day.

The British have been in India for about three centuries but still men live in their own homes and

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they own land and wealth. But the mentality of our countrymen is that of robbers which increases many fold the danger to the peace of the country. Ill feeling against the British has been created; *it is being created even now and will continue to be created.* The Governmet either does not know or it is intentionally silent. And in addition to the danger arising therefrom, one community is being instigated against the other. Some sweet voices say that India is for the Sikhs, while others say it is for the Hindus. Stores of ammunition, weapons and deadly acids are secretly accumulated. This state of affairs and this mentality may lead to heavy destruction and irreparable ruin.

The truth of the matter is that as long as this mentality continues, not to speak of one Gandhi, even 400 million Gandhis cannot expel the British from India. A nation with a slavish mentality cannot free herself, and those nations which cannot set their own house in order, they can never make a stand against outsiders. No reasonable man would believe that the communities which fly at each others throats because a branch of a 'pipil' tree has been chopped off, or because a Moharram procession desires to proceed along a certain street, or because a cow has been killed—who would believe that such people will not fight to wrest the power of government one from the other. It is simply a pretence to say that the British policy of "divide and rule" is responsible for this state of affairs, or that these fights are due to the presence of the British. The peculiar beliefs at the bottom of these quarrels have not been coined by the British. These are not a creation of British policy. The belief regarding the sacrifice of cows was not expounded by them, Islam has permitted this since many centuries ago. In Hinduism the belief about the reverence of cows is found since ages past.

The Muslims held Tazia processions before the British came to this country, and the Hindus held the Holi festival and threw coloured water on each other. Although all these customs are by no means desirable

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or proper, yet if everyone decides not to interfere in the customs of others, no quarrel could arise. If the Hindus desire to throw coloured water on one another it is no one's business to stop them; even if a man wanted to empty on himself a whole drum of deep-indigo, no one should have the right to interfere with that desire. But if a Muslim feels insulted if coloured water is thrown on him he is perfectly justified to expect that such water should not be thrown on him.

What have the British to do with these things? They have not originated these ideas, nor have they spread these beliefs. Moreover, what loss does a Hindu suffer if a Muslim slaughters his own cow and, for the sake of his Hindu countrymen, even takes care not to expose its flesh to public gaze in the streets. And how does a Muslim suffer from a Dusehra festival? Hindus play music, and this, if it is the time for Muslim prayer, does interfere with worship to some extent. But if the Hindus do not interfere with some of the Muslim religious rites, Muslims will not object to their music. However, as matters stand, the more the Muslims feel irritated by it, the more the Hindus persist in playing this music. Here in Qadian the Hindus play their music but we never try to stop them and in our mosque we have never heard any very great noise on account of this music. If Muslims cease to object to it, the Hindus, I believe, would give up this practice of their own accord. They would say to themselves: "The Muslims are not irritated by it. Then why should we tear our drums."

These quarrels could be easily settled if mutual relations were grounded in love and genuine regard for each other. They arise only because it is insisted that others should do what one does oneself.

These differences are not a creation of the British. We should not accuse any one of what he is not guilty. We should keep the truth in mind and try to follow it. These are the factors which have interfered with the country's peace and security; and in view of the

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fact that the situation is getting more and more acute every day, I have been appealing to friends to pray to God for deliverance ; and this is why I too keep praying myself.

Only the day before yesterday I was praying in that strain and it occurred to me that if an inkling of our future in this crisis were to be disclosed to us by God it would reassure us. The danger to Ahmadies is even greater than to the other communities for we are like the tongue in a man's mouth which is constantly menaced by as many as 32 jagged and sharp teeth. We wish the Muslims well but the Muslims behave as enemies towards us. We are well wishers of the Hindus, but they are our enemies. We are friends of the Sikhs but they are hostile to us. We wish well by the Christians but the Christians oppose us. We are loyal to the British, but they too are against us ; whenever their machinery moves, it moves against us. We are the friends of everyone but everyone acts as a foe towards us. A war is raging at present, and thousands of our young men have joined the army and they are going to the fronts, leaving behind them their parents, relations and friends. There are many who say they need no service but their parents tell them, " It is a command of the Khalifatul Masih that we should serve our country in this hour of peril." Yet British officials in the Punjab try to prove that we are rebels. But such things do not injure us. In spite of our steadfast and loyal service, the more our enemies try to prove that we are rebels, the more we get nearer to our God.

The Muslims call us Kafirs ; their political organisations adopt the policy that their first duty is to declare us to be apostates from Islam and to try to throw us out of their body politic ; yet we share all their misfortunes, make sacrifice for them in the midst of difficulties, and for their welfare we spend our energy, our wealth and our lives. Similarly we help the Hindus. During the Moplah disturbances a High Court Judge declared that when other Muslims attacked the Hindus, Ahmadies risked their lives to save them. All the same, when-

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ever the Hindus get an opportunity, they do not hesitate to injure the Ahmadies. We respect the Sikh Gurus as much as we can but the Sikhs are against us and their eyes, when they look at us, are bloodshot and full of fire. Their aim seems to be to exterminate us by whatever means it may be found possible to do so. Thus everyone in this world has his sword raised aloft to strike us, and this is as it should be, because our Movement partakes of the Mission of Hazrat Ismail concerning whom there is a prophecy of Abraham : " Every man's hand shall be against him and he shall dwell in the presence of all his brethren" (Geneses 16 : 12). So if our brethren keep weilding the sword against us it is a proof that ours is the Ismaili Movement.

The Holy Prophet established and vindicated the truth and honour of all the founders of revealed religions and he declared " O, men of Arabia, listen ! God sent prophets to every people and reformers were sent to India, Persia and Iraq." But whenever any Hindu writes a book he gleefully calls the Holy Prophet " a cheat ", and " a false prophet ". A similar reward is given to him by Christian writers. Why is it so, if not to fulfil the prophecy of Abraham ? There is none who is a greater benefactor of mankind than the Holy Prophet, but he is also the most villified and the most wronged person in this world. The same is the case with us. We do good to every one, but every one pays it back with evil : all try to annihilate us.

I was thinking of these things and praying in this strain when I went to sleep, and towards the morning I saw in a vision a paper brought before me, with some thing written on it. I tried to read this writing and after many efforts I read : اکلیہا داثمر و ظلہا—and these words, after I had read them on the paper, seemed to be falling on my tongue and my heart like continuous rain, and I was reciting them with my tongue and repeating them in my mind for at least half an hour. When I woke up, the verse I have recited in the beginning of this

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khutba was not in my mind, and I did not remember that it was a verse from the Holy Quran. I thought that it expressed the substance of some verse. Yesterday, however, it occurred to me that I should see if it is a part of any verse of the Holy Quran. And when I searched with the help of a key under the word اکل, I found the very words. God says that the Paradise promised to the believers has rivers flowing in it, its fruits are perennial so that they are never exhausted, and its shades are eternal. We are told, however, that this happy fate awaits those only who are righteous in the eyes of God, while those who deny the truth will have their final abode in hell. At first I did not remember it to be a Quranic verse. Though the Holy Quran is read always, sometimes we do not remember a verse at a particular moment. This verse coming to me as a revelation means that God has decided that the fruits and shades of Ahmadiyyat would remain for ever. Therefore no enemy can destroy it. These words were repeated with such force for about half an hour that I finally woke up.

There is glad news for us in these words, but there is also the warning that it would be the righteous only who would be admitted to this end. Although the warning is not part of the revelation I received, but when a part is revealed the whole verse is meant. Therefore our community should cultivate righteousness. Some people tell lies for trifles. Nowadays men do not keep their promise in the matter of wheat control. If our position were that of individuals we would have proudly said that only 20 out of one 1000 of our men were bad, for instance but God has commanded us to bring the whole world into the folds of Ahmadiyyat and to become righteous. Therefore I again advise my friends to become righteous and truthful. Never be afraid of speaking the truth in all your matters. What reason is there to fear? Men fear because they think that they will lose money, honour or life, but wherefrom do these things come? Undoubtedly they come from God, and we should only fear our Lord; we should be afraid

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of no one else, because worldly benefits are temporary and honour and dishonour come only from Him.

When Jesus stood at the foot of the cross men regarded it as the greatest dishonour for him. The magistrate who tried him was sympathetic to him, so he asked Jesus to slightly modify his teachings, but Jesus did not do so. The unbelievers of Mecca requested the Holy Prophet not to call their gods false and on the surface it was such a reasonable suggestion that even Abu Talib also thought it to be such. When the *Kuffar* threatened him that if he would not get this concession from the Holy Prophet they would be compelled to believe that he too was among his followers and desired to insult their gods. Abu Talib sent for the Holy Prophet and said: "Your tribe came to me to-day and they were much distressed, and they said, 'After all Mohammad is one of us. What interest has he to insult our gods? We are prepared to make peace with him and subject ourselves to his authority on the condition that he would not call our gods false'." Abu Talib continued that he had always helped him in difficulties but the tribe was after all one's tribe and therefore difficult to resist, and that they had now given him notice to boycott him as well.

The Holy Prophet was greatly under obligation to his uncle. Therefore, thinking that Abu Talib was afraid of losing the esteem of his tribe, he answered: "Uncle, I am grateful to you; you may gladly compromise with your tribe and to satisfy them you may cease to help me. But even if they bring the sun on my right and the moon on my left I will not affect any change in the teaching of the Unity of God."

Abu Talib was not a Muslim but the truth has a power to hold the heart. He replied: "My nephew, go and preach that which you think is the truth, and I am with you."

Thus for the sake of God, if a man chooses a course which in the eyes of others involves disgrace, then God

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establishes his honour afresh. The opponents of the Promised Messiah did not leave any stone unturned in their efforts to bring disgrace upon him, but did they succeed in their object ?

These, however, are things of the past. But the trouble created by the *Ahrār* you have seen with your own eyes. Beginning from 1934 upto only a couple of years or so ago, they strained every nerve to encompass our destruction. It is not difficult for us to picture even now the triumphant exultation with which they used to come to Qadian. It is not difficult for us to recall the fury with which they used to heap vile and filthy abuse upon the Promised Messiah. They used to say that they would not be satisfied until they had carried the dead body of *Mirzāiyat* (their contemptuous name for Ahmadiyyat—Ed.) to its grave. But where are these *Ahrārs* now ? How many there were among you who showed anxiety in the face of this opposition and used to write to me wondering what would happen now. There were many who used to feel dissatisfied with the government for permitting such objectionable activities as the *Ahrārs* were indulging in. But while many of you showed anxiety, my mind was easy for I knew that no one could check the course of events towards the fulfilment of the Divine Purpose. I was therefore not afraid of the machinations of the *Ahrār*, nor of the notes some of you sent to me in their anxiety, nor yet of the weakness which the hypocrites were showing, for I knew that these things counted for no more than a breath of the wind which stirs up a dry leaf here and there and then is no more.

I cannot understand how some of you fail to become firm in your beliefs and actions even after you have witnessed such open and clear signs. Be afraid of nothing and no one. Remember always that the prosperity and honour of man does not lie in the hands of any of his fellowmen ; it lies only in the Hands of God : the final decision lies only with Him. Decisions emanating from lower courts have no meaning, no

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force. The decision which counts is the decision of the Supreme Court, and our Supreme Court is the throne of God Almighty. If you take your stand on the truth and maintain your position, if you become really God fearing and righteous, then Allah says to you that the fruits of Ahmadiyyat and its sweet refreshing shade would be ever-lasting. So rejoice and be not afraid.

The word ظل when used in regard to man also means his children and descendants. Therefore fear no one but God. For fear of temporary difficulties do not let go your hold on the truth. Deceive no one ; never speak a falsehood ; become righteous in every way : and *then see how God fulfils His promise that He would protect you as well as well as your descendants.*

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DIVINE LOVE

Re-expressed from *Durr-i-Thameen Farsee.*

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Not until

I lend myself to a mood
Of madness
Doth there stir in me
That Sense
Which constitutes the Soul
Of Wisdom
And the supreme gift of Life :
O, therefore, thou blessed madness !
How my heart, in joy,
Doth dance around thee
For the priceless boon
Which thou hast thus conferred
Upon me.

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By God !

This fire of Love,

In its wild intensity,

Its great consuming heat,

Its white, burning, liquid passion,

Is itself uncontrollable like a *Kafir* :

But—a strange paradox—

Me it has made humble and obedient—

It has turned me into a

Muslim !

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GLEAMINGS AND GLIMPSES

The Harijan and the Caste Hindus

A question which was deeply felt by the Harijan workers was asked of Gandhiji. It was this: "Harijan service has really developed into mere Harijan uplift. Practically no work is done among Caste Hindus for the removal of untouchability. What is the remedy for this?" Gandhiji's answer was: "Experience shows that propaganda among Caste Hindus can only be successfully carried out by influential persons whose word carries weight with the general public. *Such persons are hard to find.* But it is within the capacity of every Harijan worker to carry on mute propaganda. Our Caste Hindu workers are often satisfied with mere uplift work among the Harijans, which is not sufficient. Many workers, while they do not observe untouchability themselves, are unable even to convert their own families. How then can they influence the outside world?' (Italics ours).

The reason why such persons among Caste Hindus whose words carry weight with the public are hard to find, is, we are afraid, very largely due to the attitude taken by Gandhiji himself towards the problem. At the time when he first launched the Harijan movement, he separated untouchability from the caste system, condemning the former, while supporting the latter strenuously with economical and other explanations. He completely ignored the sociological truth that the two are inseparably connected as well as the historical fact that the "Hindu" reformers in India, starting from Buddha down to Nanak, Kabir, Dadu, Chaitanya, the Brahmo Samaj, Arya Samaj, etc. have all treated them both together. None of these men or institutions made the blunder of condemning untouchability while supporting the caste system, thus incessantly going on chopping and pruning the abundant foliage of the poison tree, while leaving the tree itself, root and branch, thriving.

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Mere Harijan upliftment without striking at the root of the caste system is like the action of a generous master who, out of charity, gives his dog better food and perhaps more comfortable shelter, but cannot think of the dog in any way other than as a dog. Gandhji's tacit and expressed support of the caste system, on economic and vocational grounds—an explanation given many times before him by a number of Europeans of the imperialist West *who want the caste system to remain here*—has given grounds to the new revival of Brahminism, a fresh reactionary danger in India, which had already been receiving for a long time severe blows from powerful social movements like the Brahmo Samaj, the Arya Samaj, the Prarthana Samaj, etc. all over India. The influence and authority of a tremendous personality like Mahatma Gandhi, instead of supporting these institutions, took away or at least gave a rude shock to the strong plank of social reform against caste system on which these institutions stood and had been carrying on their useful social work all over India. It is no wonder that influential men among the Caste Hindus are *now* hard to find for propaganda work, for they already stand on the dubious and insecure grounds *viz.*, sanctity of the cause and condemnation of the result.—*The Indian Messenger.*

Christians must be Reconverted

The Church was faced with the task of reconverting England, declared the Archbishop of York, Dr. Cyril Garbett, during his presidential address to the York Diocesan Conference. "In these days when death cuts off so many on the threshold of life, we must declare with no uncertain voice our belief in the life to come."—*The Statesman*, June 28, 1942.

Clergymen and the General Public

Some little time before the War, I had been addressing a gathering of Clergy at Truro. I arrived at the station a little late for my train, which was just beginning to move from the platform. As I shot into the carriage, and sank into a seat,

I heard the one other occupant of the compartment say: "Thank God!"

I did not flatter myself that he was offering thanks for the fact that I had so narrowly caught my train, and I said to him, "I am glad, Sir, that you are expressing gratitude to the Almighty, but I am very intrigued to know 'why'!" To which he replied: "Well Sir, it is this way. There is nothing so effective in keeping a compartment empty as a parson, unless it be a baby; and I felt sure that we should have no other fellow travellers before Plymouth."

And this actually proved to be the case.

—The Bishop of Plymouth, in the *World Dominion*, Nov.-Dec., 1941.

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MISSION NEWS

Tabligh Day in Calcutta

In accordance with the announcement from the Headquarters (Qadian) made in this connection, Sunday the 24th May, 1942 was devoted in Calcutta to the propagation of Ahmadiyyat amongst non Mnslims. In the morning, the undersigned, accompanied by Maulvi Zillur Rahman, Ahmadi Muballigh, visited many prominent non-Muslim homes in Dharamtala and Wellington Square and delivered the message of truth, and distributed pamphlets and hand-bills in English and Bengali. In the afternoon we visited Kidderpore and distributed about one hundred pamphlets among non-Muslims. Among the persons visited were one Barrister, one high Government official of the Education Department, one big Hindu landlord, one physician (who is the Vice-Chancellor of the Calcutta University) one Honourable Minister, one Ex-Mayor of Calcutta and one M. L. A. The party was received cordially every where and interesting discussions followed in course of which the principle of toleration in Islam as preached by the Ahmadiyya Movement was highly appreciated by the hosts.

Besides, our energetic brother Munshi Mohammad Shamsuddin visited a Sikh Gurdwara in the city and met the trustee and made a present, among other books and pamphlets, of a Gurmukhi translation of the Holy Quran. All these books were very gratefully accepted. He also distributed pamphlets among the upper class passengers of the Bombay and Punjab Mails at the Howrah Station platforms and to passengers on board tram cars in the city.

At the Friday congregation on 22nd May, 1942, all brethren were exhorted to observe the day properly and submit their reports to the undersigned. They might have done so but as yet they have not submitted any report.

The undersigned requests brethren of the Jammat to pray for the success of our Tabligh efforts.

Local Tabligh in Calcutta

Bitter experiences in the form of world-wide devastation, bloodshed and slaughter brought by man on his fellowmen, as in the present war, would teach humanity the necessity of adopting the Holy Prophet's message of One God and one

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Humanity, said Maulana Zillur Rahman, Ahmadi Missionary, in the course of an address lasting over one hour at a largely attended public meeting held under the auspices of the Calcutta Ahmadiyya Association at Wellington Square at 5 p. m., on Sunday the 31st May, 1942. Proceeding the speaker said that the present-day sufferings of humanity represented the birth-throes of a New World Order regarding which prophecies are found in the Hindu Shastras, the Old and the New Testament, the Quran etc. The Hindu Shastras called it "Ekachar" (Uniformly in customs *i.e.*, abolition of all distinction, caste, colour, etc); the New Testament called it the "Kingdom of God on Earth" etc What was remarkable said the speaker was that the Holy Quran and all the other scriptures prophesied the conditions through which humanity would march to that New Order and these tallied exactly with what was happening now on a world-wide scale. The central figure of this huge drama, the Kalki Avatar—the Mesiah and Mahdi had also appeared in the person of Hazrat Ahmad of Qadian, the Founder of the Ahmadiyya Movement. God forbid, if after all these terrible experiences, humanity did not give up their narrow and arrogant ideas and theories of racial and territorial distinctions and failed to unite under the banner of the One True God in love and peace there would be more terrible destruction till humanity adopted the same, concluded the speaker.

The meeting consisted largely of educated Hindus and Muslims who went away with a deep impression. Brethren are requested to pray for our success in Tabligh efforts.

Dated, Calcutta
The 1st June,
1942.

Secretary, Dawat-o-Tabligh,
Ahmadiyya Anjuman,
1, Wellington Square
Calcutta.

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